A METHOD FOR MEDITATION OR A Manuall of Divine Duties, fit for every Christians Practice.

K. 6. 21

By JA. USSHER Arch-bishop of *Armagh*, and Lord Primate of *Ireland &c.*

Psalme 119. 99.
Thy Testimonies are my meditation.

London Printed by *T. W.* and are to be sold by *John Place*, at his shop at *Furnivall's* Inn gate. 1651.

TO THE READER.

A Faire face needs no painting, nor good Wine a buſh; neither ſtands this little booke in need of Rhetoricall Flowers to ſet it out, and make it lovely in thy ſight, it

is like the Kings daughter, all glorious within; an honeſt Matron is more comely in the eyes of wiſemen, in her plain and ordinary Attire, than the laſcivious Curtezan with all her trimmings, dreſſings and trapings. In this booke are ſixe wholeſome Diſhes of ſpirituall meat preſented to thee, though the brims of the platters are not ſtrewed

ſtrewed with ſuger, nor ſet out with Barberries: it is a peice worth thy ſerious peruſall, if either thou conſider the Author or the matter: the Author is a reverend Divine of this Church, in whom goodneſſe and knowledge are met together: Purity of Doctrine, and holineſſe of converſation have kiſſed each other. The matter containes ſixe di-

A vine

vine duties to be meditated upon, and practiſed by every good Chriſtian; Theſe ſixe Duties, are like the ſixe branches of the golden candleſtickes, holding out ſo many branches, to direct the eyes of thy underſtanding; Or like the ſix wings of *Eſay*'s Seraphims, wherewith thou mayeſt both cover thy Face and Feet, that is, be aſhamed of thy owne

owne deformity and filthineſſe, and fly alſo to the place of thy eternall happineſſe, which is that we all aime at, but all uſe not the meanes to have it. We deſire to dye the death, but are loth to live the life of the Righteous. Of this, St. *Auguſtine* complained long ſince, *omnes beati eſſe volunt, ſed aude beatificentur nolunt. The ſick man*

desires health, but rejects the Potion by which he may recover it. The lasy man desires Wealth, but will not unfold his hands, nor rouse himselfe out of his slumber; he that will were a Crowne must fight for it, he that would obtaine the reward, must run for it; and he that desires to earne the penny, must worke in the Vinyard.

In

In a word, the ſix Duties here ſet downe, are like the ſixe ſteps of *Solomons* Throne, by theſe we muſt mount up if we meane to Raigne with him that is greater than *Solomon*, and would ſit with Chriſt in his Fathers Throne, *God grant wee may be as willing to uſe the meanes, as wee are readie to enjoy the end*. But before I end this Epiſtle, give me

leave to acquaint thee, that the Compoſer of this Piece, had no intent to expoſe it to the publique view, but that he was neceſſitated therto for his owne Eaſe, whereas otherwiſe he muſt have beene forced to tranſcribe divers copies for his Friends; who were earneſt Sutors to him for this purpoſe. An other Reaſon of this publication, was the

the importunity of ſome Devout and Religious Chriſtians, who would not have ſuch talents laid up in a Napkin, nor ſuch Lights hid under a Buſhell; whoſe deſire is to ſpend their dayes in ſuch Divine Meditations, not in vaine Speculations, and jangling controverſies, by which Heaven is not aimed at, but vaine glory, and other worldly Ends. For

Religion now is made a meere Digladiation about words and circumſtances; Mercy, Truth, and Iuſtice being wholly neglected; and Holineſſe, without which no man ſhall ſee the Lord. *God give us grace ſeriouſly to conſider, that it is not the ſaying of Lord Lord, but the doing of our Fathers Will, that ſhall bring us to Heaven; and that it is not the hearing*

hearing, but the doing of the Law, whereby we ſhall be juſtified. and that it deeply concernes us all, to worke out our owne Salvation with feare and trembling.

Farewell.

Thine N. P.

The

THE Contents of this Booke.

THE Christians first duty is to labour for true wisdome, to the doing of which he is inabled, First by desiring it. Secondly by praying for it. Thirdly, by hearing of the Word, by meditating on it, and laying it up in his heart.

2 The second Duty is Prayer, which requireth, First Retiredneſſe,

neſſe; Secondly convenient times; thirdly, a fit place; fourthly, a convenient being; fiftly, due preparation; ſixtly, reverent geſture; ſeventhly, a remembrance of thy life paſt; eightly, a reſolution to amend for the time to come; ninthly, the abandoning of all worldly thoughts.

3 The third Duty is to meditate on the works of God, and end of our Creation; in perfor-mance of which, we muſt firſt conſider God the Creator; ſecondly what uſe we make of the Creatures; thirdly, of the naturall gifts God hath beſtowed upon us; fourthly, of our ſpirituall or ſupernaturall endowments; fift-

ly

ly, of our insufficiencie to serve him as we ought.

4 The fourth dutie, is to examine, first our hearts and their Affections; secondly, our thoughts; thirdly, our words; fourthly, our actions.

5 The fift dutie, is seriously to meditate on the nature and heinousnesse of Sinne. First by considering the greatnesse of God, against whom we sinne; secondly, the little cause or reason we have to sinne; thirdly, the means that God hath used to keep us from sinne; fourthly, the multitude of our sinns; fiftly, the dangerous fruits of sine; which are these. First it separates us from God

neſſe; Secondly convenient times; thirdly, a fit place; fourthly, a convenient being; fiftly, due preparation; ſixtly, reverent geſture; ſeventhly, a remembrance of thy life paſt; eightly, a reſolution to amend for the time to come; ninthly, the abandoning of all worldly thoughts.

3 The third Duty is to meditate on the works of God, and end of our Creation; in perfor mance of which, we muſt firſt conſider God the Creator; ſecondly what uſe we make of the Creatures; thirdly, of the naturall gifts God hath beſtowed upon us; fourthly, of our ſpirituall or ſupernaturall endowments; fift-

ly

ly, of our insufficiencie to serve him as we ought.

4 The fourth dutie, is to examine, first our hearts and their Affections; secondly, our thoughts; thirdly, our words; fourthly, our actions.

5 The fift dutie, is seriously to meditate on the nature and heinousnesse of Sinne. First by considering the greatnesse of God, against whom we sinne; secondly, the little cause or reason we have to sinne; thirdly, the means that God hath used to keep us from sinne; fourthly, the multitude of our sinns; fiftly, the dangerous fruits of sine; which are these. First it separates us from

God

God. ſecondly it ſtains and defiles the Soul. Thirdly, it makes us a prey for the Devill fourthly, it puls down the wrath of God upon us. fiftly, it polutes our Conſcience, with all our thoughts, words, and workes.

6 The ſixt dutie, is to conſider and avoid the follie of Coveteouſneſſe (which ſets mens affections on wealth, not thinking how ſuddainly their ſoules may be taken from them, nor conſidering what will become of their ill-gotten goods, after their departure) where there are ſet down, nine Meditations concerning the coveteous mans folly,

firſt

first the discovery of it. secondly, the vanity of it. thirdly, the divorse between his soul and body fourthly, the povertie of his soul. fiftly, his prepostерous judgement. sixtly, his madnesse. seventhly, his unsatiablenesse. eighthly, the loosing of his soul in the night. ninthly his want of Providence and foresight.

The

The Texts of Scripture here explained, and on which these Six duties are grounded are these following.

1 Proverbs Cap. 18. v. 1. *Through desire a man*, &c.

2. Acts Cap. 17. v. 24. *God made the world*, &c.

3. Mathew Cap. 12. v. 35. *A good man out of the*, &c.

4. John Cap. 16. v. 7. *When he comes he will*, &c.

5. Isaiah Cap. 59. v. 1. 2. 3. 4. *Behold the Lords hand*, &c.

6. Luke Cap. 12. v. 20. *But God said to him*, &c.

A Method for Meditation, &c.

The Christians First duty, to labour for true Wisdome.

PROVERBS Chap. 18. ver. 1.

Through desire a man having separated himself, seeketh, and intermedleth with all Wisdome.

IN these Words, which I have now read unto you, comparing them with the words that follow after, you have *Solomons* Wise-man, a man of

underſtanding, and *Solomons* Fool who is deſtitute of Wiſdome: *Solomons* wiſe-man is not a worldly wiſe-man, but he that takes care for the great things, for ſpirituall underſtanding, and as for theſe worldly things takes that which is needfull, and ſeeks earneſtly for the main things, deſirous to underſtand all things which may ſave his Soul; but the Fool ſees nothing that is a farr off, hee's purblind as the Apoſtle *Peter* calls him. Theſe tranſitory things are all the Fool looks for, and this is the difference which *Solomon* makes. A wiſe-man ſeeks after ſaving

ſaving wiſdome, intermedles with all wiſdome, ſpends a great deale of labour to obtaine his deſire; He knoweth the Preacher doth his part, but he doth not look it ſhould fall into his mouth, he muſt put his hand to ſome labour of his, becauſe he knoweth it cannot be obtained without a great deale of diligence, and therefore for the great deſire he hath to attaine this knowledge, he ſeparates himſelfe, works on his own heart in private: On the other ſide a fool ſeeks only to have the things of this life; ſuch a fool was he to whom our Sa-

viour ſaid, *Thou Fool this night ſhall*, &c. All the knowledge he hath is to talk and prate of Religion, and never ſtores his heart with wiſdome; but that little knowledge he hath many times diſcovers his folly rather than his wiſdome; But the wiſe man ſeparates himſelf, and intermedleth with all wiſdome.

So that the point is,

Doctrine. That man that would attain to ſaving wiſdome, muſt not have an eare only to the Preacher, but there is ſomething required of him in particular, he muſt take pains, ſeparate himſelf, enter into his chamber, examin

mine himſelf touching his life paſt, Put his hand to the Plough: If he never worke himſelf, he will never be a wiſe-man. Let a man deſire to heare the moſt powerfull Preacher, it will doe him no good, except he be an Actor, and worker himſelf, and therefore let no man deceive himſelf. Look to things of this life, food, apparell, wealth; Doe not men labour for it? And therefore they bring up their Children in a Trade, whereby they may labour. If it be ſo for earthly things, much more for heavenly, 1 *Cor.* 15. 10. *But I laboured more aboundantly than they* 1 cor. 15. 10.

all; yet not I, but the grace of God
Note. *that was in me.* Obſerve; The more thou laboureſt, the more Grace thou haſt; the more diligent in receiving the Sacrament, in hearing the word, in prayer. The grace of God is ſo far from making a man idle, to look that heaven ſhould drop in his mouth, as the drops of raine that fall on the earth, that it will make him work, and labour in private, ſeparate himſelf, which is an argument of Grace; and this a man will not doe till his heart be ſeaſoned with Grace, *Phil.* 2. Chap. ver. 13.

2 *Phil.* 13. *For it is God that worketh in you,*

both

both the will, and the deed. You will say, If God work, let him goe on, what would you have me to doe? But marke the conclusion the Apostle hath drawn. *Worke out your salvation with feare and trembling*; for it's God that worketh both the will, and the deed, yet his Grace makes thee work out thy salvation. Thou prayest in the Lords Prayer, Give us this day, our daily Bread; In the word (Give us) I acknowledge I must be a begger, and beg every bit of Bread I eate, If I doe not beg it, I am an Usurper; yet for all that, though it be Gods Bread, yet

Object.

Ans.

thou muſt labour for it, as it's commanded 2 *Theſ.* Chap. 3. ver. 12. *We command and exhort* you *by our Lord Jeſus Chriſt, that they work with quietneſſe, and eate their own Bread.* Its called their own Bread, becauſe they work for it. If it be thus for the fruit of our bodies, then how much more for the Bread of life? *Joh.* Chap. 6. ver. 27. *But labour for the meat that endureth unto everlaſting life.* Thou muſt not think this Bread ſhall come without great pains and labour. No, Thou muſt labour earneſtly, you muſt work for it, you may not think the bare hearing of a Sermon will doe

2 *Theſ.* 3. 12.

Joh. 6. 27.

doe it. Thou thy ſelf muſt get
t with the ſweat of thy brows;
nd when thou haſt laboured,
hou muſt acknowledge that it
omes from God. *Deut.* 8. 17.
Beware leſt thou ſay in thine heart, Deut. 8. 17
ny power and the ſtrength of mine
rme hath prepared thee this aboun-
lance; but *Remember* the *Lord* thy
God, for it is he that giveth thee
power to get wealth in this
world. Think not becauſe thou
takeſt pains, it is by thy wealth,
and by thy ſtrength thou haſt
got it: it is the *Lord* which gave
thee power to get ſubſtance. If
thus in the outward meat, much
more in the ſpirituall. Thou
muſt

must labour for it, and when
thou hast it, say, that the *Lo*
my *God* gave me power. Its n
in thine own power, but it
from God. If ever thou meane
to come to heaven, Idle not o
thy time. Consider how man
drops of sweat it hath cost th
Preacher, The day is far spen
thou knowest not how litt
time thou hast to spend. If tho
hast received the grace of Go
it will not be in vaine, it wi
make thee to work out thy sa
vation. Compare *Ezek.* Chap. 1
ver. 19. with *Ezek.* 18. ver. 3
The making of a new heart, an
the conversion of a sinner, some

time

mes attributed to God, some-
mes to man. *Ezek.* 11.19. *And I* *Jer.* 34.39
ill give them one heart, and I will & 36. 26.
t a new ſpirit within them, I will
ke away the ſtony heart out of their
wels, and will give them an heart
ſleſh. Ezek. 18.31. *Caſt away* *Jer.* 32.29
rom you all your tranſgreſſions & 11. 19.
hereby you have tranſgreſſed, and & 36. 26.
ake you a new heart, and a new
irit. So that though all come
om Gods grace, and mercy,
et this doth not exclude our
abour. Every Child of grace
nuſt be a co-worker with God.

To enable thee to doe this.

First a deſire. Helps. I.

If a man doe not deſire it, he
will

will not take pains. Strive t
enter in at the narrow gate. It's
narrow gate; peradventure h
muſt leave his skin behind him
And therefore the ſpring, and
ground of this labour muſt b
an earneſt deſire.

3. Set an high Price on it. Until
thou ſet a price on Grace, thou
wilt not labour for it.

Firſt for the Deſire, 1 Epiſtle
1 Pet. 2. 2. of *Pet.* Chap. 2. ver. 2. *As new*
borne Babes deſire the ſincere milk of
the word, that ye may grow thereby.
When we come without an
hungring and a thirſting after
Grace, we goe away as ſtarve-
lings, as leane as we came. But
if

If thou haſt once taſted the ſweetnes of Grace, if thou doſt once Savour ſpirituall wiſdome, then thou wilt be no more like prophane *Eſau*, who ſold his birth-right for a meſſe of Pottage. What made *David* ſpend ſo many ſolitary nights? it was becauſe hee had a longing deſire to have a more intimate communion with God. *Pſal.* 1. 2 ver. *But his de-* Pſ. 1. 2.
light is in the Law of the Lord, &c. Here is a character of a bleſſed man; his delight is in the Law of the Lord. The 119. *Pſalme* Pſ. 119. 97.
ful of this ver. 97. *O how I love thy Law! it is my meditation continually.*

Ver.

Psa. 119. ver. 131. Ver. 131. *I opened my mouth, and panted, because I loved thy Commandements.* This love, desire, and delight, breeds a continuall meditation. Neither must it be a vaine desire, the desire of the slothfull, *Pro.* Chap. 21. ver. 25.

Pro. 21. 25. *The desire of the slothfull slayeth him, because he refuseth to work.*

You know what Wishers and woulders have. Those that would have things fall into their mouths without any labour, this is their undoing; he that desires to repent, and works not, deceives himself. Bare desires that put not a man to work, make him not separate himself,

elf, this is the deſire of the ſloth-
full, and it kils him. A bare de-
deſire is worth nothing.

This deſire then muſt make thee ſeparate thy ſelf, to examine thy ſelf which way thou art go-ing, to heaven, or hell; to caſt up thy accounts, and ſee whether thou thriveſt in Grace. Set a part ſome time for Meditation, that the word may be engrafted in thy heart. The Miniſter indeed he breaks the bread of life, that is it which muſt beget Grace, yet if it be not digeſted, it will doe thee no good. If the meat that thou eateſt be not digeſted, it will doe thee no good. You

ſee

ſee the neceſſity of labour to r
taine the word, to digeſt it, t
make it thine own, that yo
may be transformed by it: an
as a mans meat is turned into h
ſubſtance, ſo the word of Go
being digeſted will nouriſh you

Deut. 11. 18. Deut. 11. 18. *Therefore ſhall ye la*
up theſe words in your hearts, and i
your ſouls, and bind them for a ſig
upon your hands, that they may be a
frontlets between your eys, and ye ſha
teach them your Children. Ver. 22
For if ye ſhall diligently keep al
theſe Commandements that I com-
mand you, to doe them, &c. No
profiting by the word except it
be pondred, laid up in the heart

What's

whats the reaſon ſo many goe down into hell? *Iſaiah* 5. 11. *Woe unto them that riſe up early to follow drunkenneſſe, and to him that continueth untill the wine enflame him, And the harpe, and the viol, and the tabret, the pipe and wine are in their feaſts, but they regard not the worke of the Lord.* And here is a whole country given to feaſting, all that time ſpent eating, drinking, and playing, and no conſideration of the works of God; marke what follows on this in the 14. verſe; *Therefore hell hath enlarged her ſelf, and hath opened her mouth without meaſure, and their glory, and* Iſa. 5. 11.

their multitude, and their pompe, and he that reioyceth ſhall deſcend into it. And in *Jere.* the 12. *The whole land was laid waſte, becauſe no man laid to heart the judgements of God*; we may imagine that fearfull judgements hang over our heads, that the ſword of the Lord ſhould devoure from one end of the land to an other, the reaſon is want of laying it to heart, want of conſidering, and regarding the works of the Lord. Againe without this ſeparating, ſetting a part ſome time for meditation, our prayers cannot approach the throne of grace. Doe you thinke God will

will be ſerved with Popiſh prayers on beads by tale, and number? doe you think ſuch as theſe will pierce heaven? By a powerfull prayer heaven ſuffereth violence; not a ſtronger thing on earth than a prayer of a Chriſtian; It binds Gods hands, it returns not in vaine. A prayer in the ſpirit, a hearty prayer, in the Epiſtle of *Jude* ver. 20. is called *a praying in the Holy Ghoſt.* This is to fill heaven with ſighs and grones. *Rom.* 8. 26. *For we know not what to pray as we ought, but the Spirit it ſelf maketh requeſt for you with ſighs and grones that cannot be uttered*; this is praying in the

Holy Ghoſt: when thou art groning and ſighing thy meditations are working; thou feaſt what a bitter thing ſin is, how ſweet the mercies of God, this breaks thy heart, makes thee ſigh and grone, and that prayer which is wrought out by meditation when the Spirit ſtirs thee up, it is a pure thing, the Creame and Quinteſſence of Prayer, this is a greater work than the ſaying of the whole book of the *Pſalms* by heart, this powring out of the ſoule in prayer; it is as it is ſaid of *Hannah* 1 *Sam.* Chap. 1. 15. ver. *And* Hannah *anſwered and ſaid, No, my*

1 Sam. 1. 15.

my Lord, I am a woman of a ſorrowfull ſpirit: I have drunk neither wine nor ſtrong drink, but have powred out my ſoul before God. This powring of the ſoul is a prayer in Gods own language, which cannot be done without Meditation.

Thus you ſee the neceſſity of Meditation; wee muſt reſolve upon the duty, if ever vve meane to goe to Heaven.

The Christians Second Duty, is Prayer.

PROVERBS 18. 1.

Through desire a man having separated himself, seeketh, and intermedleth with all wisdome.

I Have already shewed you the necessity of meditation, without it no profiting by the word; the bare hearing of the word is not sufficient, there is some particular duty required of a mans self for the more particular application of it; this not to derogate from the power of

of the word, which is the power of God unto ſalvation. *Rom.* 1.16. This being laid for a ground and foundation, that the word is the ordinary means and inſtrument of our converſion, yet this word muſt be applyed, which is the life of Preaching and hearing. This want of Meditation is that which undoes us. *Hoſ.* 7. 2. *They conſider not in their hearts, that I remember all their wickedneſſe*, they think as eaſily as they forget them, So do I; They never think of ſin paſt, yet it lyes at the door, owes thee an ill turne, and will bee ſure to pay thee.

Rom. 1.16.

Hoſ. 7.2.

Now I have ſhewed you, that he that will meditate aright, muſt firſt affect and deſire it, not coldly, or remisſly, I could wiſh it were othervviſe, vvould to God I could leave my ſvvearing, drunkenneſſe, and the like: No, this deſire muſt bring forth endeavour.

Secondly, he muſt ſeparate himſelf; God doth not only require this publique ſervice, to lend an eare, and hearken to the Preacher; but if thou vvouldeſt attaine to ſaving knovvledge, and vviſdome, thou muſt ſeparate thy ſelf, goe into thy cloſet; God muſt have a vvord or tvvo

vvith

with thee there; neither muſt this be a peeviſh ſeparation, to ſeparate thy ſelf from the communion and aſſembly of the Saints, as to be ſingular, that thou wilt not come into a mixt congregation, but thou muſt lay this for a foundation, to frequent the publike Miniſterie, to hearken to thoſe inſtructions, which are as goads, as nails faſtned by the Maſter of the Aſſemblies, then ſeparate thy ſelf to ſtrike the naile to the head; this is the ſeparation ſpoken of by *Zach.* in the 12. Chap. ver. 12. *And the land ſhall mourne, every family apart, the family of the houſe of*

of David *apart, the family of t*
houſe of Nathan *apart, and th*
wives apart, &c. See how ofte
Wives come in; the Wife ma
not thinke becauſe ſhe is th
weaker ſex, hath a learned Hu
band, that therefore ſhe need n
meditate, ſeparate her ſelf; the
is a time when the Wife mu
mourne and pray in ſecret, ſte
grace from the kowledge of h
Husband. Our Saviour we
into a ſecret place to pray. It
made the propertie of mourne
Lam.3.28 in the *Lamentations* Chap.3.ve
28. *He ſitteth down alone, and keep*
ſilence, like the mourning Dove,
he ſeeks out for a ſolitary place,

to

to powre out his heart before the Lord.

Thirdly, he muſt intermedle with all wiſdome. It is not a bare retiredneſſe into a Cell, that will doe it; as thoſe idle Cloyſterers, which ſeem to forſake the world; eſpecially your poore Women who are clogged with many infirmities, know not what to doe, have not fit matter for meditation, and God knows how their thoughts are buſied. Now any part of Gods word is able to make us wiſe, afford us fit matter for Meditation.

Now

Circumstances.

1. Time.

Now for the Circumstances.

First for the time. The fittest time is the morning, before the heart be engaged in the world, before other men be up at their manuall crafts to disturbe thee. For this we have our Blessed Saviour, *Marke* Chap. 1. ver. 35. *And in the morning very early before day, Jesus arose and went into a solitary place and there prayed.* Mark, In the morning, a great while before day. We may not sleep out the morning.

Mar. 1. 35.

So is also the Evening a fit time for Meditation.

In the 24. Chap. of *Genesis* ver. 63. Isaac *went out to pray in the field*

field towards the Evening: Thus in the Evening if thou meditatest, perhaps thou maist dreame of it at night, and thy sleep will be sweet, and comfortable to thee.

Secondly for the Place; as retired and from distraction as may be, and the roome somewhat darke, though not utter darkenesse; shut up thy mind from outward objects, returne, and look inwards, as if all spirit, and no flesh at all; be carefull therefore, bind up thy thoughts; keep the place so darke that thy senses may have no object to draw them away; 2. Place.

if

if there be but a ſtraw in the roome, Sathan will moove then to take it up; he would rather have thee pick ſtraws than go about this worke; there is no thing that the devill ſpight more, than this ſeparation, and meditation; if once thou overcome him in this, thou haſt broken his head, though he may nibble at thy heele.

3. An hour. Thirdly lengthen one houre. I will deſire but an houre in ſeven days, and thou wilt find it the beſt houre that ever thou didſt ſpend. What (ſaith Our *Saviour*) *cannot ye watch with mee one houre?* this is horrible ingratitude

titude not to give him one hour
hen a week; you ſee when peo-
hple have their portions alotted
gohem, how carefull they are to
noget them? A Wife when ſhe can-
htnot get her thirds, ſhe will goe
nto law for them; it is true, God
erhe requireth a ſeventh, but we
aſare ſo far from paying it him,
nathat we will goe to law with
him for it, we owe him not a
reſeventh. It is much we ſhould
ſe-repine to give him one day in
itſeven, one houre in a week, of
ou168. hours, not give him one?

ur Thus much for the Circum- Prepara-
ee ſtances; now to the worke,
a- ſomething for Preparation.
de

First

First doe ſomething without the doore. Conſider as thou art entring into thy cloſet what thou art to deale with. This thought is to be laid in ever meditation, a wonderfull help for the fitting and preparing of the heart; the Apoſtle declares who it is we have to doe with *Heb.* Chap. 4. ver. 13. *Neither is there any creature which is not manifeſt in his ſight, but all things are manifeſt, and naked, and open with whom we have to deale.* This muſt be the thought of thy heart, I have to doe with a God, before whom all things are naked, and bare, and therefore I muſt bee carefull

Heb. 4. 13.

carefull not to ſpeake fooliſhly before the wiſe God, that my thoughts be not wandring. A man may talk with the greateſt Prince on earth, his mind otherwiſe buſied; Not ſo come to talk with God; his eye is on the heart, and therefore thy chief care muſt be to keep the rudder of thy heart ſteady. Conſider the three perſons in the Trinity, *Father*, *Son*, and *Holy Ghoſt*, are preſent.

2. Secondly, when thou art entred into thy cloſet, before thou goe about this great work, doe thy homage; fall downe proſtrate, and kiſſe the duſt as

Lam.3.28 it is noted of thoſe, *Lam.* Chap.3. ver.28. *He ſitteth alone, and keepeth ſilence, he puts his mouth in the duſt.* In private we may uſe all geſtures that may the more humble us, which are not ſo convenient in publike. In private fall down flat on thy face, groveling; the better to expreſſe thy humility; put thy ſelf under the foot of God; kiſſe the duſt; you know when we come before earthly Kings, or when we come into the Parliament houſe, we make three congies, and ſhall we not make more, when we come before the King of Kings, vvhom all the Angels of Heaven adore? This

This being done, read leiſurely over the 139. *Pſalme*, weigh every particular; then put up this or the like ſhort prayer. *Pſ.*139.

Lord I am an emptie Caske, no goodneſſe in me, but thou art the fountaine of wiſdome, and giveſt to all men liberally, and reprocheſt no man, thou wilt not hit me in the teeth, and cry quittance with me; *Lord* give me wiſdome, and underſtanding; I offer up this ſacrifice; direct my Meditations aright, that it may be for thy glory; and the endleſſe comfort of my ſoule.

And here ſtudy not ſo much for words, but look what thy

heart ſpeaks to this point, this will make thy face with the face of *Moſes* to ſhine. This being done well, the worke it ſelf is half done.

The work it ſelf. Now to the worke it ſelf.

The maine buſineſſe is to ſee how the matter ſtands between God, and my own ſoule, no third perſon, but God and mine own conſcience. Pray God to teach thee how to meditate aright, that the Spirit would enable thee to pray, which is proper to a Chriſtian, that thou maiſt offer up not the calves of thy lips, but the ſacrifice of a broken-heart.

This up-ſhot of the matter.

The

The work consists of these two principall faculties of the soul; First the *Understanding*, to which I refer the *Memory*; Secondly the *Will*, to which I refer the Affections.

The first is a calling to mind; Remember the thing, and then debate it, *Isa.* Chap. 47. ver. 8. *Thou didst not set thy mind to these things, neither didst thou remember*; there they are joyned both together. *Isa.* 46.8. *Remember this, and be ashamed, bring it to mind, O ye Transgressours.* *Phil.* Chap. 4. ver. 8. *Whatsoever things are true, whatsoever things are honest, whatsoever things pertaine to love; if there be any praise, thinke on these things.*

Understanding. *Isa.* 47.8.

Isa. 46.8.

Phil. 4. 8.

So that there must be first a thinking, a calling to mind, something to feed the understanding; such a Morning think on such a point. This course God will wonderfully blesse, he will put new thoughts into thee; make such a sin that thou doest meditate of, more hideous, and loathsome, than all the reasons in the world could doe.

Will. The Second work is on the affections, a laying to heart; *Isa.* Chap. 57. ver. 11. *And whom didst thou reverence, or feare, seeing thou hast lyed to me, and hast not remembred me, neither set thy mind thereon*; The first work is a calling

to

to mind, debating of the matter. Consider in generall such a sin, and the odiousnesse of it, then lay it to heart, and consider how far thou art guilty of it. Thus apply it close, and home. Now these two things that it may work kindly,

First look backwards, and say, what have I done? Secondly look forewards, and say, what will I doe?

First look backwards; What have I done? This is the ground of all the iniquity of the Children of *Israel*, *Jere.* Chap. 6. ver. 8. *I hearkned, and heard, but none spake aright, no man repented him of his wickednesse, saying, what have* *First look backwards.* *Jer.6.8.*

I done? every one turned to the race as the horſe ruſheth to the battell. This not looking backwards, makes the Devill puſh forewards. And here doe not give over till thy heart be broken in the ſenſe of thy ſins; God loves this holy boldneſſe. Say as *Jacob, I will not part till thou haſt bleſſed me*; I will not give over till thou haſt broken my heart, given me ſome repentance; when thus thou haſt wrought thy heart pliable, and made it to ſmite thee; then powre out thy heart in theſe inexpreſſible ſighs and
Rom. 8. 26. grones, *Rom.* 8. ver. 26. Whole vollies of ſighs, this is a great Ordnance bears down all before

fore it. A prayer that is wrought by Gods ſpirit, being a work of meditation, a laying of things to heart, never goes without a bleſſing. *Pſ.*62.8. *Powre out your hearts before him, for God is our hope, Selah.* This is to be done againe, and againe, and ſurely the heart thus humbled, it is fit time for prayer. *Pſ.*62.8.

Secondly, this being done, look forewards, and ſay, what will I doe? By the grace of God having ſeen the foulenesſe of ſin, the danger of it, ſhall I continue any longer in it? God forbid. This is a ſtirring up of the affections. The Lord complaineth by the Prophet, there's no man Secondly look forewards.

man that ſtirreth up himſelf.

Here, powre out thy hea
againe.

Lord I make vows againſt ſwe
ring, and drunkneſſe, apt to brea
all vows, and what is a poor
man, except thou help him;
come unto thee; It is as eaſy fo
thee to give me ſtrength, to ena
ble me, to doe that which thou
commandeſt, as to bid me do
it. Give ſtrength, O Lord, un
to thy ſervant.

This is the difference between
him and other maſters; other
maſters have not ſtrength e-
nough, and therefore they need
other hands, it is not ſo with
God; his ſervants are able to
doe

doe nothing without him: Thus beg hard for grace, for time to come.

Thus to meditate, one houre spent thus is more worth than a thousand sermons, and this is no debasing of the word, but an honour unto it. Thus the word is particularly applyed, laid home; Our Preaching is but reading of a lecture. A Physician that reads a lecture in the Schools, touching the curing of an ague, his reading will never doe it, yet it is necessary we should have the way to cure it, yet that doth it not, the medicine must be applyed, such a Dosis, *&c.* So in Preaching, the same

ſame word heard in publike, th
ſame word applyed; every on
muſt ſpread the Plaſter on h
own heart.

The time thus to meditate
left to every mans diſcretion,
he ſhall thinke beſt in this caſe
yet my adviſe is, On Sunda
night to call to mind what yo
have heard, if you can write, tak
the heads of the Sermon, th
better to keep them in memory
Let this be the laſt work, to la
in order what things to medi-
tate in the morning. Then ſend
up ſome ſhort ejaculatory pray-
er, that thou mayeſt not offe
up the ſacrifice of fools; This
will admirably ſtrengthen thee

in

n the work following.

And to apply my ſelf to weak Chriſtians; every one is not able thus to meditate; I vvill give you ſome ſtilts, which if you pleaſe you may caſt away when you have your ſenſes exerciſed. When thou perceiveſt thy thoughts to wander, when thy mind ſhall be a wool-gathering, imagine thou ſeeſt God on Mount Sinai, and the Mount all in flame of fire; the people all running away, and the trumpet ſounding lowder, and lowder, made *Moſes* to quake and ſhake. Thinke on Chriſt comming to judgement, and the world all in flaming fire, this is

to

beate the Devill with his own weapons; how doth he prevaile with us but by casting in imaginations? The adulterous person, causing him to feed in speculative lusts, and uncleanesse at first, brings him to the act at last; represent then good things to thy soule. *Revel.* Chap. 1. ver. 10. *I was ravished in Spirit on the Lords day; and heard behind me a great voice of a trumpet.* Suppose (when thy mind is wandring) thou heardest a trumpet sounding, Arise and come to judgement. This would drive vvandring thoughts from thee. *Revel.* Chap. 4. ver. 2. *And immediatly I was ravished in the Spirit; and behold*

ehold a throne was ſet in hea-
ven, and one ſate upon the
throne. All theſe things pre-
ſented to his imagination,
Theſe are as ſtilts to help the
weake.

And now the matter being
thus prepared, by Gods provi-
dence the meat being cut out,
ſhall we be ſo ſluggiſh, as not to
put our hands to our mouth?
This vvill argue extreme neg-
ligence.

The

The Christians Third duty, to Meditate on the Works of God, &c.

Acts Chap. 17. ver. 24.

God that made the world, and all things therein, seeing he is the Lord of heaven, and earth, dwelleth not in temples made with hands:

Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

I Have already shewed unto you the necessity of Meditation; it is not enough that the Preacher apply the word, for him to cast forth the net, catch

catch where he may, though this be exceeding powerfull ; but it is required of every man to take this home to himſelfe, to take his portion (as they did in the gathering of Manna) to dreſſe and prepare it for himſelf in his own private cloſet, this is no way to derogate from the power of the word, nay it eſtabliſheth it rather ; every Sermon is but a preparation for meditation, it is with the word of God, as it is with the works of God, though his works be done in ſingular wiſdome (as all that comes from him muſt needs bee ſo) yet notwithſtanding

the word of God will not profit us, except we take time to think of it. It is a proper Meditation for the Sabbath day to think of the works of creation, & providence, redemption, &c. without Meditation we cannot reap any good; of this there is a particular instance, *Mar.* Chap: 6: The Disciples were troubled to see our Savionr walking on the Sea, *Mar.6.51* v. 51. They were sore amazed in thẽselves beyond measure; there is as strange a reason rendred as ever you heard of, They considered not the miracle of the loaves, the power of Christ feeding so many; they would not have been so sore afraid if they had duly considered

conſidered that he was able to doe what he would; every ſlight temptation would not have ſtirr'd them. This want of Meditation cauſeth us not to gather what good we might by the works of God. *Deut.* Chap. 8. ver. 5. *Thou ſhalt alſo conſider in thy heart, that as a man correcteth his ſon, ſo alſo the Lord thy God chaſteneth thee.* Deut. 8. 5. Afflictions, if we conſider not whence they come, and to what end they are ſent, that they ariſe not out of the duſt, as *Job* ſpeaks, that it is for my good, without this conſideration all is loſt, all is ſpilt as water on the ground. I have likewiſe given you rules of Meditation;

ditation; ſhewed you what is to be done in every Meditation; Remember with whom wee have to deale. He with whom I am to converſe this houre, he is in my boſome, compaſſeth me as the ayr, if that be taken from me but one minute, I am not able to ſubſiſt, but muſt give up the ghoſt: he with whom I am to talk is in the higheſt Heavens, in Glory and Majeſty, where my thoughts muſt dwell for this houre, and therefore we ſay, Our Father which art in Heaven. Conſider of him in ſtate, in higheſt Majeſty, that he ſhould vouchſafe ſuch a worme to parlee with him.

Conſider

Conſider he is within me. I muſt not dally with him. Hee will not give me leave to be ſo bold and ſaucy as to have my wils running on other objects, he ſees every cranny, and turning of my heart, I muſt have a care to demeane my ſelf, that my heart be not taken up of fooliſh thoughts, he is a moſt juſt God, will not endure that *I* ſhould hide or forſter any ſin, he is a moſt gracious God, of marvellous ſweet nature, if we aske wiſdome he will not caſt mee in the teeth with my former unthankfulnes, and undutifulnes. This preparation is half the work, if thou

findeſt thy heart enlarged, thy affections wrought upon, let the preparation ſerve inſteed of the work, ſtay ſo long, till God doth give thee a gracious liberty to powre out thy ſoul. When thou art come into the place to talk with God, as *Moſes*, humble thy ſelf, doe thy humble obeyſance, fall down proſtrate before him, make this ſhort prayer.

Lord, I offer up my ſelf unto thee, I am come to talk with thee, as *Moſes*, Lord, let there be ſome ſhining, ſome influence of grace, diſtill ſome comfort, ſome warming of my affections, when I approach neer ſo glo-

rious

rious a Majeſty, whatſoever I ſhall ſpeake, thinke, or doe this houre, I offer it up into thee.

Then fall to the Meditation, and from the words read, being the ground of our firſt Meditations, I will draw theſe foure Propoſitions, in ordinary Preaching called Doctrines, ſo that, Doctrine, reaſon, and uſe, is matter of Meditation in every Sermon, ſo that if one be a good Preacher, and the other a good Hearer, he ſhall not want matter of Meditation, and here by the way, whatſoever is delivered, if it be not fit matter for Meditation, better it were to be kept in, than ſpoken, and

uttered. And I purposely divide them into foure parts, that they may serve for the four quarters of the hour, you will see it wonderfull easy. The houre will run away before you are a ware of it, it will be so familiar and easy.

1 Meditation. The first Proposition, and doctrine, that we are to meditate on, is,

It is God which made the world, the heaven and the earth, all things are made for him, and by him.

To convince the understanding. For convincing of the understanding, which is the first thing in every Meditation, which is principally done by

Scripture

Scripture, *It* is ſufficient to cite a place or two, which are point blanke, then by reaſon. Firſt it is manifeſt by Scripture. *Pro.* Chap. 16. ver. 4. *The Lord hath made all things for himſelf, yea even the wicked for the day of evill*; he is the higheſt end of all; all the creatures ſubordinate to him. *Rom.* Chap. 11. ver. laſt. *For of him, and through him, and to him, are all things.* Of him are all things by creation, through him by preſervation, to him by way of thanksgiving. Theſe two places are ſufficient authority enough; yet in caſe thou art dull; ſuppoſe thou heardeſt an Angell thundring from Hea-

Pro. 16. 4.

Rom. 11. 36

ven,

ven, From me, and through m
are all things; ſuch a thing a
this will wonderfully quake us
when we imagine that which i
delivered in his word, uttered
in his voice from heaven.

Secondly, Then againe thi
ſtands with all the reaſon in th
world. All creatures are as clay
he is the Potter, therefore fo
his uſe, and ſervice, all made fo
him, and by him.

To work on the affections.

Now to come to worke on
thy affections.

Say how have I demeaned my
ſelf all this while; have I uſed
the creatures as ſtairs and
ladders to climb up to the
knowledge of the Almighty?

have

have I rested in them? made them my end? Read *Deut.* Chap. 4. ver. 19. *And lest thou lift up thine eys unto Heaven, and when thou seest the Sun, the Moone, and the stars, and all the hoste of Heaven, and shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under Heaven,* what not to worship the Sun, and the Moon? That the most reasonable Idolatry that can be (if any reason be in an unreasonable thing) it is the faireſt, most generous kind of Idolatry, better to worship the Sun a thousand times, than a block, as our block-heads doe now

now a days. All the creature
were created for God, not fo
man to serve them. Thus *Jo*
Job 31.26 to clear his innocency, *Job*
Chap. 31. ver. 26. *If I beheld th*
Sun, when it shined, or the Moon
walking in brightnesse, and mine hear
hath been secretly enticed, or my
mouth hath kissed my hand, this al-
so were an iniquity to be punished by
the Judge. If I made all my scope
to get wealth, or if I have wor-
shipped any creature I should
have denyed thee. And there-
fore say with thy self, what have
I been doing all this while?
All the creatures cry, perfection
is not in me. Alas, why doe I
seek for contentment, and hap-

pinesse

pines in them? for *I* am made for an higher end. Theſe creatures are no farther deſireable than they conduce to that maine end; we know *Rubard* (it is a Jeſuite that makes the compariſon, but it is a very good one) ſuch a proportion of it will ſerve to ſuch an end, to purge ſuch a diſeaſe, too much will kill; ſo let me ſeek ſo much wealth, as will bring me home; let me not reſt in ſubordinate ends, all theſe things made for a higher end; therefore (O my ſoul) why doſt thou not get off them as the Bee gets off the flower, when there is no hony in it, let me ſeek ſo much only as will bring mee home;

home, not to ſtay me in the way; if God wil have me through many afflictions to enter into Heaven, I am content; then powre out thy ſoul to God.

Lord I beſeech thee grant that I may not reſt in the creatures, to make them my ends, that I may not be taken up with ſeeking wealth, honour, and happineſſe, but that I may content my ſelf with food and raiment, knowing that godlines is great gaine, if a man therewith bee content.

2 Meditation.

The Second Meditation.

Man eſpecially was made for Gods honour, for this the words of the text are plaine, he hath made

made of one blood all nations of men under Heaven, determined the times before appointed and the bounds of their habitation. Consider with thy self, why did God appoint me to be borne in such a place, in the time of the Gospell, he appointed me to heare such a sermon, to live under such a Preacher, that I might serve him, that I might bring forth fruits meet for repentance. Consider that text, *Job* Chap. 35. ver. 10. *None saith where is God my maker, who teacheth songs in the midst of the night, who teacheth us more then the beasts of the earth, and maketh us wiser then the fouls of Heaven.* *Job.* 35. 10.

Consider

Conſider and ſay; what a beaſt am I? God hath given me wit, reaſon, and underſtanding, all to ſerve and ſeek him; yet the unreaſonable creatures, they obey him, I only am disobedient, and like a beaſt in voluptouſneſſe and pleaſure, then powre out thy ſoul and pray.

Lord grant that I may not live like a beaſt any longer; give me grace to ſubdue, and tread down theſe beaſtly affections, ſeeing I am made according to thy image, ſuffer me not to be groveling on the earth, but that I may look to the place from whence I came.

The

The third Meditation.

Notwithſtanding all our ſeeking and ſerving God, yet he gains nothing by it, he is not the better for it, he needs nothing, ſeeing he gives to all, life, breath, and all things. *Job* 22. 2. *Can a man be profitable unto God, as he that is wiſe may be profitable to himſelf*? When we have done all that we can, we are but unprofitable, unneceſſary ſervants. Can a man adde any glory to God? *John* 17. *Father glorifie me with the ſame glory that I had with thee before the world was.* None fit to glorifie God, but Father, Son, and Holy Ghoſt. It is no glory but that which comes from

an everlaſting principle; theſe drops of our bucket vaniſh away. *Pſ.* 16.2. *My goodneſſe extendeth not unto thee, O Lord, but to the Saints that are on the earth*; then apply this to the warming of thy affections; *What ſhall I render unto the Lord? I will take the cup of ſalvation, and call upon the name of the Lord*; for all the ſervice that I can doe, God is not a penny the better, he gains not a farthing; all this is for our good, our ſalvation, all that we earne he gives us back againe.

The Fourth Meditation.

Notwithſtanding that God gets nothing by our ſervice, yet the ſubordinate end that wee

ſhould

ſhould aime at next to Gods glory, is holineſſe in this life, and ſalvation in the life to come; not to content our ſelves with theſe earthly things, as many doe. If God give them health, wealth, honour, friends, and the like, they could be content that he would ſpare heaven, give it to whom he pleaſed. Many prophane perſons ſtick not to ſay ſo, and others to think ſo, but let us have an eye to that glory. *John* 17. *Father I will that they may be where I am, that they may behold my glory*, it is a great part of the happineſſe of the Saints to behold the glory of the Son, crowned with glo-

ry, and majesty, all the Angels and Saints adoring him. Then apply this to the warming and stirring up of thy affections. If all the service that I doe, all my hearing, reading, prayer, receiving of the Sacraments, returne to my good and benefit; how should I delight in working and doing the will of God. If God had but given me a naturall beeing I must have served him, but seeing he hath given me such a spirituall beeing, an everlasting beeing, how much more? *Rom.* Chap. 6. ver. 22. *But beeing made free from sin, and made servants to God, ye have your fruit unto holinesse, and the end everla-*

sting

ſting life. 2 *Pet.* Chap. 1. ver. 3. *According as his divine power hath given us all things that pertaine to life, and godlineſſe, through the knowledge of him who hath called us to glory, and vertue.* Conſider therefore, O my ſoul, ſince God hath provided and laid up ſuch great things for thee; Remember that one thing is neceſſary, to ſerve him. Be not like *Martha* troubled about many. What gaine is it to get the whole world, and loſe thy owne ſoul?

The

The Christians Fourth duty, is to examine the heart and affections, &c.

MATTH. Chap. 12. ver. 35.

A good man out of the good treasure of his heart bringeth forth good things, and an evill man out of the evill treasure of his heart bringeth forth evill things.

HAving heretofore entred into the Meditation of our maine end wherefore we were made, which was Gods glory in the first place, and holinesse of life in this world, and salvation in the life

life to come; I come now to ſhew you how far we may purſue this ſubordinate end, which may appeare by the fountaine, and ſtreams, the heart, thoughts, words, and deeds, which ſhall be our former Meditations.

First concerning the heart, here are two meditations for the quarter of the houre. 1 Meditation.

First to ſee how my heart ſtands towards God; is it good or bad? God looks to the heart. That ſpeech of *David* to King *Solomon* upon his deaths-bed is very remarkeable. 1 *Chr.* Chap. 28. ver. 9. *And thou* Solomon *my Son, Know the God of thy Fathers, and ſerve him with a perfect heart,* 1 *Cron.* 28. 9.

and willing mind, for the Lord ſear-cheth all hearts, and underſtandeth all the imaginations of the thoughts. David doth not adviſe his Son to ſeek God barely in externall things, points to the root, to ſeek and ſerve him with an upright heart, and willing mind, not only to come and offer ſacrifices, to come and heare the Levites read and expound, but to look to the heart, that the heart be right, for he with whom he had to doe was the ſearcher of the heart, the ſearcher of all hearts. Let me ſpeake like an Angell, like a Saint, if I make all ſhews, come to the Sacrament, uſe conference, faſting, prayer,

prayer, if the heart be bad, rotten at the coare, all is nought, ſtarke nought, but glittering ſins, conſider therefore the root, the originall that ſets all thy thoughts on work, *Math.* 15. and *Mar.* 7. 21. *From within out of the heart of man proceed evill thoughts, adulteries, murthers, blaſphemies*, and therefore David when he committed the ſins of murther, and adultery, he bewails the root. *Pſal.* 51. *Behold in ſin was I conceived, and in iniquity hath my mother brought me forth.* Thus ought we to look to the frame of the heart, as the Lord looks. *Gen.* Chap. 6. ver. 5. *And God ſaw that the wickedneſſe of man* Gen. 6. 5.

was

was great on the earth, and that every imagination of the thoughts of his heart, was only evill continually. Examine what thy heart is bent upon; where the treasure is, there will the heart be also; so that its easy to know whether a man be journying to heaven or to hell; we need no other mark then this. If a man knows not where his friends house is, if he consider where all the carriage goes enlumber, all the meat that is bought in the market, whither all his friends goe, that certainly is his house; is thy house heaven where thy treasure and thy affections are set? what is the thing thou laboures after?

Is it God, and Christ, the salvation of thy soul, or some worldly preferment? Observe the character of worldly men who yet would be thought professours of the Gospell. The Apostle tels them with weeping eys. *Phil.* 3.18. *Whose end is destruction, whose God is their belly, who mind earthly things.* Consider now which way thy heart goes. Suppose if there were proposed on the one side, if thou doe this, thou wilt farther the glory of God, the salvation of thy soul, the society of the blessed Angels for ever; on the other side, if thou doe this, thou shalt have a little pelf, a little preferment, that will not last

Phil. 3.18.

laſt long: What doth a carnall man hereby? Farewell heaven (for this is the language of the heart) farewell God, and Chriſt, and all the pleaſures of heaven, ſo I may enjoy my preferment, my pelf; this is to be as prophane as *Eſau*; it concerns us therefore ſeriouſly to look into our hearts; to have a watchfull eye over them, as we would over a theeviſh ſervant, and a ſtrict hand as over an unruly horſe; for as the heart of man is deceitfull above all things, and like a cunning theefe ſteals away ſpirituall graces from us, a worſe theefe, than they were that ſtole away *Michas* falſe gods,

gods, an evill heart ſteals away the true God from us, and all his bleſſings; ſo the heart is an unruly evill, a firy headed horſe, that will carry us headlong to hell; he that hath a theefe in his houſe, a *Dalila* in his boſome, a *Judas* at his table, had need look about him, but ſuch is thy heart, cunning, treacherous, and falſe above meaſure, ſo that the ſerpent was not more cunning without to deceive *Evah*, than her own heart was within; nay the ſerpent had never bin able to hurt her, had not her own heart deceived her. How earneſt then ſhould we be with God in prayer, that he would diſcover

ver to us the treacheries, and wickedneſſe of our hearts? and
Pſ.51.10. with *David* pray, *Create in me a clean heart O God, and renew a right ſpirit within me.*

Secondly look to thy inclinations, and the diſpoſitions of the heart, not to ſpeake of the act now, but of the inclinations, as for inſtance.

Some man is of an implacable ſpirit, if you throughly anger him, he hath ſuch a diſpoſition, ſuch a root of bitterneſſe, that he will not reſt, till he hath cryed quittance. Haſt thou ſuch a kind of heart, if a man give thee the lye I proteſt it ſhall coſt him his life, or mine; what

is

is thy heart ſo ſet? thou haſt forſaken God, and all the Captains in the earth, with their Captain-ſhips muſt to hell, that have not learned ſo much as for Chriſt Jeſus ſake to take the lye, and to deny themſelves; when we ſhould according to his direction give the other ſide of the cheek; therefore is thy diſpoſition rather than thou wilt take diſgrace, you will procure diſgrace before God, and all his holy Angels; nay rather thou wilt chooſe hell, then want thy will, then not ſatisfie thy corrupt affections? Thou art nought. There is a marvellous weighty thing to conſider how the

the heart is ſet, what kind of affections thou haſt; The underſtanding being convinced then powre out thy ſoul to God. This is not ſo fit in particular to deliver theſe ſouliloquies between God, and thy ſoul, ſay.

O my ſoul is it thus? what rotten at the coare? bent upon pride, malice, every paultry luſt, ſet on the creatures more than on the Creatour? alas, thou art gone, loſt; O wretched man that I am! I find a law in my members, a certain kind of imperiouſneſſe, Doe this, be revenged on him; what a naughty heart have I? This cannot but

but fetch tears from the eys. O Lord, here is a heart unfit to come before ſuch pure eyes; a foul heart, none can cleanſe it but thy ſelf. Thy Son hath ſhed his moſt precious blood to purifie my heart and conſcience from dead works, I beſeech thee ſubdue the ſtoutneſſe of my heart, and though I have a heart as ſtout as an other, teach me to know that I am made for an other end, that I have entred into a Covenant with thee to deny my ſelf; let me be counted a coward, whereas thou knoweſt it comes from the tenderneſſe of my conſcience, that I would bee loath to diſpleaſe

thee for a world. Thus pray hard for the bleſſed ſpirit to purifie thy heart.

2 Meditation. The ſecond Meditation concerning the thoughts, which are the immediate iſſues of the ſoul, and the Lord looks to thy thoughts, they are the root of all iniquity in words and deeds; there is nothing in act, but was firſt in the thought, and though many men ſweare and never think of it through a wretched cuſtome which they have gotten, this ſhews the aboundance of that treaſure, that hell of wickedneſſe, which is in the heart, that doth overcome, and overflow the tongue to breake

out

put into filthie, and distempe-
ted speeches. Consider the dan-
ger of evill thoughts at the first
rising of them, if it comes from
the aboundance of that treasure
within, the very first rising is a
sin before God, though thou
knock it in the head presently;
but if it come from an other
principle, the sollicitation of
Sathan, or his instruments, the
devill sollicits or tempts thee,
thou canst not choose but think
of it; it is thy crosse indeed, but
the devils sin, and it shall be set
on his score; but if it come from
the aboundance of the heart
within, it is a sin. Our blessed
saviour not only whips the

thee for a world. Thus pray hard for the blessed spirit to purifie thy heart.

2 Meditation. The second Meditation concerning the thoughts, which are the immediate issues of the soul, and the Lord looks to thy thoughts, they are the root of all iniquity in words and deeds, there is nothing in act, but was first in the thought, and though many men sweare and never think of it through a wretched custome which they have got ten, this shews the aboundance of that treasure, that hell of wickednesse, which is in the heart, that doth overcome, and overflow the tongue to breake

out

ut into filthie, and distempe-
ed speeches. Consider the dan-
er of evill thoughts at the first
ising of them, if it comes from
he aboundance of that treasure
within, the very first rising is a
in before God, though thou
nock it in the head presently;
ut if it come from an other
rinciple, the sollicitation of
athan, or his instruments, the
evill sollicits or tempts thee,
hou canst not choose but think
it; it is thy crosse indeed, but
he devils sin, and it shall be set
on his score; but if it come from
he aboundance of the heart
within, it is a sin. Our blessed
aviour not only whips the

mony-changers, overthrow their tables, but thoſe that carried veſſels, which did but only paſſe through the temple theſe evill thoughts ſhifted at the beginning: But now when a man ſhall have wicked thoughts dwelling in him, lodging in him, as it was ſaid of *Jeruſalem*, O Jeruſalem *waſh thy heart from wickedneſſe, how long ſhall vain thoughts lodge within thee*; when a man ſhall think of a ſin, and the means of committing it againe, and againe, repeat, and revolve it in his mind, feed on his poyſon, he is certainly a vile perſon, God abhors him, who lotheth more the iniquity

of the thoughts than words or actions; when ones thoughts are bent all upon covetouſneſſe, how to ſcrape, and ſcratch together, his heart is turned into a peece of fleſh: if he may have this world, he cares not for Heaven, or Heavenly things. *Coloſ.* 3. 1. *If ye be then riſen with Chriſt, ſeek thoſe things that are above, where Chriſt ſitteth at the right hand of God*, thoſe that are riſen with Chriſt have their thoughts where he is; then check thy ſoul, and ſay, Col. 3. 1.

What? is it thus with mee? what doſt thou make no conſcience of thoughts? think they are free? free they are indeed

from the cenſure of man, man can take no hold of them, but God will eſpecially judge us for our thoughts. Then powre out thy heart before Almighty God; deſire him to give thee a ſpring of new thoughts; pray heartily that thy thoughts may be where Chriſt is.

3 Meditation. The third Meditation, concerning our words: How can we that are evill ſpeake good things? for every idle word we muſt give an account at the day of judgement; and howſoever words are accounted but wind, yet they are ſuch a wind as may drive thee to hell; this is a ſure evidence what is thy ware-

houſe,

houſe, and this ſerves to take off thoſe vaine excuſes, Why, Sir, you may give me leave to ſpeake broadly; though I am not ſo preciſe as you are, take a little liberty in my ſpeech, yet I mean no hurt, I have as good a heart as you. Thou fool, a man that hath a filthy tongue, hath a rotten heart, a man that hath a ſtinking breath, muſt needs have corrupt lungs. That tearm in *Epheſ.* 6. *Let no corrupt communication*; howſoever they may pleaſe a carnall, rotten man, like themſelves, as indeed when they are ſet on it, a little whitled, all the devils in hell ſhall not ſpeake ſo filthily as they.

Conſider what are thy words, what doe you ſpeake of all the day long, you that are women, you goſſips need to look to this, who ſpend the day in ſuch roving, runagate diſcourſe. God hath given us a tongue to ſpeak, and ſet forth his glory, for the edification of our neighbour, but they ſpend it in ſuch goſſip-tales. I confeſſe, that ſometimes I have overheard them, and have wondred that ever reaſonable creatures ſhould ſo trifle away the time as to ſpend it ſo vainly.

Have a care therefore of thy words, howſoever the world diſcountenance thee; for one to come and talk of heavenly things

things, he is a man that wants breeding; take from him a Bible, heavenly things, this kind of discourse, and hee hath no manner of education; would a man be thus befooled out of heaven? it is a pitty thou shouldest get to heaven, if thou wouldest suffer thy self to be befooled out of it, with a feast; for fear of being called a Præcisian, a Puritan, thou wilt not speake of any thing that may tend to the edification of thy Brother. Be careful then to use thy tongue well, husband it to the advantage, enform thy Brother, leave off idle speech.

But when we come to swearing, there that head is broke loose

looſe; what not enongh to ſpeake idely, but to breake out into blaſphemous words, no cauſe to doe it? Alwaies take this for a ſure rule, that ſin is alwaies the more heynous before God, by how much the leſſe temptation and provocation we have. Then ſay, What a tongue have I, thus bliſtered, to breake out when their is no temptation, nor provocation, without all cauſe? This is the overflowing of the gall. Then cry God mercy in earneſt, deſire Almighty God that thou mayeſt leave that ſin wherein there is neither pleaſure, nor profit, but only a malignant humour,

humour; that must needs frame out thy shame against God.

The Fourth Meditation concerning our actions and deeds. Thoughts are between God and a mans own conscience, words breake out to the knowledge of others; there is a great difference between words and deeds, when sin is come to the act, its come to the perfection, when thoughts break out to the outward act, then we cast down the gantlet of defyance, care not though all the World see it. 4 Meditation.

Here diligently search, and examine thy self, labour to find out some speciall actuall transgression, bring some places out of

of the word of God, get ſome ſtones out of the brook of God to kill this *Goliah*.

Think of the foulenesſe of ſin, it is much that thou ſhouldeſt harbour a vile and wicked thought in thy heart, but that it ſhould come to the height, and break out into a leproſy in the face, that thou ſhouldeſt bid defyance to God before all the world; Apply this to thy ſelf, beg pardon of God; beſeech him to ſanctifie thy nature, to mortifie and ſubdue thoſe corruptions which are moſt prevalent in thee. But this muſt be left to every particular mans Meditation, what ſins hee is moſt of all ſubject unto.

The Christians Fifth duty, to Meditate on the nature and hainousnesse of Sinne.

JOHN Chap. 16. ver. 7.
When he comes hee will convince the world of sin, of righteousnesse, &c.

THe day is appointed by the Church to consider the great gift of God, of sending the Holy Ghost, variety of tongues on the Apostles. In this day will the Gentiles have a chief part, for the Holy Ghost descended on all nations under

under Heaven. This benefit we have by Christs absence, his sitting at the right hand of the Father, else they should not have been endewed with power from above, not have had that vigour in their ministery, that they were able to do more with one Sermon than three years Preaching, as St. *Peter* in the *Acts*. He will continue in the Ministerie of the word, Behold I am with you unto the end of the world; he will reproove in the Preaching of the word, their tongues shall be tipt with fire, not to make frigid and cold declamations to shew the froth of wit, but mighty in operation.

on. Fire is a marvellous ſearching thing, it will pierce into the leaſt cranny, ſuch a firy tongue ſhould they have, to pierce, and get within a man. The word in the margent is (convince) and it is a better word; otherwiſe if we render it (reproove) it is ſcarce good Engliſh. He will reproove of righteouſneſſe.

The firſt work of the ſpirit is to convince, that is (as the Apoſtle declares) *Rom.* Chap. 3. ver. 19. *That every mouth may be ſtopped*, put thee clean down that thou haſt nothing to ſay for thy ſelf, to arraigne and convince thee, make thee put thy hand

hand on thy mouth, ſay, I am of all ſinners the chiefeſt. Why this is cold comfort (you will ſay) is this the work of the ſpirit to ſtop my mouth, make me a damned man, culpable of ſin? To this I anſwer, though he be the comforter appointed by God, to ſpeake peace unto the ſoul, yet he lays the foundation of comfort in this, in convincing of ſin, and the miſerable, and wretched eſtate by reaſon of ſin.

He will convince of ſin, becauſe they beleeve not on me, not ſo much convince them of their oaths, adulteries, blaſphemies, but of their unbeliefe.

Unbeliefe

Unbeliefe is a greater ſin, than all of them, a greater and more horrible ſin than Murther, Blaſphemy, Sodomie, it is moſt injurious to God, and chargeth him with a Lye. This ſin keepeth all other ſinns in their full ſtrength, and poſſeſſion, bindes the guilt of them everlaſtingly upon the Soul; not an Oath that thou haſt ſworne, not an idle word that thou haſt ſpoken, but thou ſhalt be judged of it, becauſe of thy unbeliefe.

Secondly, He ſhall convince of Righteouſnes, that there is a Righteouſnes to be had out of my ſelfe, a perfect compleat Righteouſnes, that long white 2.

Robe, the covering of the ſaints.

Becauſe I goe to my father, and yee ſee me no more. This aſcenſion prooves that he hath fully ſatiſfied the debt of our ſinns, he broke not priſon, for if he had, Heaven would have caſt him out, not hold him; As *Adam* ſo ſoone as he had ſinned, Paradiſe would not hold him: Our bleſſed Saviour aſcended not as one that had broken priſon, that fled thither for Sanctuary; No, but he hath made ſatisfaction to the utmoſt farthing, he is riſen, nay he is aſcended, he is there to maintain his ſtanding, you ſhall not ſee him any more pulled back as a Fugitive; upon this ground

ground the Holy Ghoſt will convince my conſcience, that there is a righteouſnes to be had in him, though there be nothing but ſin in my ſelfe, ſo that the firſt worke is for humiliation, the ſecond for juſtification,

Thirdly, he will convince of Judgement, that is, ſanctification. Judgement and righteouſnes are the ſelfe ſame in Scripture, *Iob* 3.4,5. As the Lord liveth who hath taken away my Judgement. His friends would needs brave him downe, that howſoever he made great ſhewes that he was a godly man, yet in truth, he was an hypocrite, and diſſembler, his judgement was taken away, his 3.

innocency, and integritie taken away, counted as a vile man, numbered amongſt tranſgreſſors; ſo when it is ſaid he'll not breake the bruiſed reed, nor quench the ſmoking flax, till judgement come to victorie, that is ſanctification, which at firſt but ſmall, like the week of a candle, burning ſometime, ſometime out; at the firſt converſion there is a mighty conflict, grace is but ſmall, the begining weake, ſmall grace, ſmall patience, weak faith, but as a ſmoking flax, ſometimes in a flame, and by and by extinguiſhed. Chriſt will never leave blowing this ſparke till he have got the victorie, thus litle

patience

patience, this ſmall grace, *&c.*

Becauſe the Prince of the world is judged, Sathan is caſt out of his poſſeſſion; that ſtrong man when a man commits any vile, and lewd act, we uſe to ſay the Devill is very ſtrong in him, but in the children of God, Sathan is rejected; here are the points of Meditation; the ſumme of the whole Miniſtery; for the work of the Miniſter is firſt to lay open our ſins before us, chiefly that ſin of infidelity, which doth ſeparate us from Chriſt, who is our head, and life, that ſeeing our own wretchedneſſe, we may be pricked with the

Jews

Jews in our hearts, when they ſaid, *men and brethren, what ſhall we doe.* The ſecond work of the Miniſter is to convince the world of righteouſneſſe, that is to lay before us the righteouſneſſe of Chriſt, which was manifeſted by his death and reſurrection, which hee calleth here, his going to the Father, and to convince us of our own ſuppoſed righteouſneſſe, by which we cannot be juſtified, and that therefore wee ſhould lay hold by true faith upon Chriſt the righteous, who is gone to his father, and ſits at his right hand making interceſſion for us. The third

work

work of the Miniſter is to convince that world of judgement, that is to let us ſee that Chriſt is the true and only Judge of the world, which he made manifeſt by judging, condemning, & caſting out the Prince of this world, the Devill, who ruled in the childrē of diſobedience; then was he caſt out when at the Preaching of the Goſpell all oracles, and idolatrous worſhip ceaſed.

He will convince of ſinne, look as on this day when the Holy Ghoſt deſcended upon the Apoſtles, *Acts* Chap. 2. ver. 37 You have the firſt fruits of thoſe fiery cloven tongues; when they heard this they were pricked in *Acts* 2. 37.

their hearts; here is the first work of the Holy Ghost to run a man thorough, to bring him to his wits end, to cause him to see the abhominablenesse of his sin, not only in slight and generall tearms to confesse it, Alas I am a sinner, I know I am a great sinner, God forgive me; this may be a matter of forme, and fashion; but when the Holy Ghost comes, he will make sin out of measure sinfull, that he shall be able to weigh, and understand what a thing sin is: a mighty apprehension of sin, as if a sword had run thorough thy heart. This is called *Rom.* 8. ver. 15. *The spirit of bondage.* You know

Rom. 8. 15.

know a naturall man, he likes not his bondage well, conceives that these that live strictly, are but base vassals; now this spirit of bõdage wil make thee know, & understand thy bondage, put thee down in the point, make thee to know and feel thy self a slave, & bondman of corruption

I have already shewed you that sin separates us from our maine end, to consider of it in the tree, and the fruits, thoughts, words, and actions, then come to particular thoughts, and words, pray. Remember not the sins of my youth, call to mind sin committed long a-goe, begin with the eldest, as

Josephs

Josephs brethren; set the eldeſt
before thee; thus in the ripe
ping of the fardell of thy cor
ruptions, begin at the eldeſt
then conſider ſome one gre
ſin; this will bee marvellou
effectuall to humble thee. *Deut.* 9. 7.
Deut. 9. 7. Chap. 9. ver. 7. *Remember, and*
forget not, how thou didſt provoke
the Lord thy God in the wilder-
neſſe, this was ſuch a ſin, never
to be forgotten by them; third
will ſooneſt humble a man the
pitch on ſome great ſin, Pub-
licans, and harlots are ſooner
converted and brought to re-
pentance than thoſe that lead
civill life; much a doe to bring
to repentance, to ſee the odious
neſſe

deſſe of ſin, this is the work of
i phe ſpirit to put thee down,
cor ot to make ſin a maygame.
eſ Now to come to the Medita-
re ions. There are theſe foure
or Meditations for the aggravating
eu f ſin.

an The firſt Meditation. Con- 4 Medita-
tions.
pol der the nature of the perſon 1.
der ffended, and the nature of the
ve erſon offending, the baſeneſſe
hi nd indignity of the one, and
t the goodneſſe and Majeſty of
ub he other; this may well take
ne p an houre. Conſider what
re hou art, duſt and aſhes, nay
d infull duſt, and here alwaies
ng he baſſer the perſon is that
u ffends, the greater is the of-
ſle fence.

fence. This is one of the gre
teſt indignities our Saviour ſu
fered, the theeves rayled on hi
baſe and abject perſons. Th
was a great affliction to D
vid, when the drunkards mad
ſongs on him. *Job* ſtands up
on this, with a great deale o
elegance, that he was not onl
ſcorned by honourable pe
ſons, men of place, and rank
but the baſeſt and vileſt pe
Job 30.1. ſons, *Job* Chap. 30. ver. 1. *Bu*
now theſe that are younger then I
that is every boy, every prat
chant youth will have his ſay
ing againſt me. Theſe are fools,
children of baſe men, viler tha
the earth. Now what infinite

difference

ifference is their between Al-
ighty God and *Job*? Conſi-
er what am I, but filth and
orruption, whatſoever I have,
have from him, in whom I
ive, and moove, and have my
eeing, for me to lift up my
eel? I am a baſe worme, ba-
r than the earth I tread upon,
or me to doe this, a baſe fel-
ow thus to conteſt with God,
o fight againſt my maker? the
ore a man comes to the con-
deration of his own baſeneſſe,
nd vileneſſe, the more filthy
ill ſin appeare.

Then conſider the Majeſty
f Almighty God, as he is ſet
n glory, all nations (as the
Prophet

Prophet *Iſai.* ſpeaks,) are no thing before him, Kings with all their traine and pomp; what art thou? a dreſſ-ſack, a bag of phegme and filth? thus conſider him in all his attributes, unknown wiſdome, and omnipreſence; hee looks thee in the face, in the very acting of ſin. What a high degree of villanie is it for a man to cut a purſe in the preſence of the Judge; for a ſervant to doe a villany in his Maſters ſight? What a wretch then am I to ſin before the Lord, to doe it under his noſe? Then conſider his power, thou art not able to ſtir a hand or finger,

not

not to wag thy tongue; the wagging of thy tongue, the drawing of thy ſword to run a man thorough, and whatſoever action elſe, it comes by the aſſiſtance of the Almighty. Thou art not able to moove thy hand, and wilt thou uſe this power againſt him? Then conſider him in his goodneſſe and mercy. *Deut.* Chap. 32. ver. 6. He it is that gave thee all; he is my Creatour, my Redeemer, ſhall I reward ſo good and gracious a God and Father by my treachery? That is the firſt conſideration. Conſider the nature of the perſon offending, and the perſon offended. This will

Deut. 32. 6.

will ſink thee to the bottome of hell, and thou couldeſt never ſpend thy time better.

2. The ſecond Meditation for the aggravation of ſin. Conſider what little cauſe and provocation thou haſt for the committing of a ſin. Thou that art a baſe worme, God may tap thee like a fly, caſt thee into hell. Conſider what great matter thou gaineſt by it, and what thou loſeſt; here is the gaine, A little pleaſure and profit. If I cheate ſuch a one, couſen ſuch a one I ſhal gain ſo much, it may be a baſe filthy thing; it may be a baſe luſt, a baſe paultry pelf thou preferreſt before Almighty God.

it may be to gaine only thy will; Ile caſt of Gods yoake; rather then miſſe of my will Ile loſe the favour of God, and all his Angels. This is that which doth concur in every ſin; for a baſe luſt, we ſell God and Chriſt, and though, we cry out of *Judas* and *Eſau*, yet (my Brethren) let there not be any profane perſon among you as *Eſau*; this is the higheſt degree of profaneſſe. Then conſider how little temptation; nor provocation to commit the ſin, but all came from thy evill heart. We read of *Ahab* in the 1 of *Kings* Chap. 21. v. 25. *He is branded for a wicked perſon, and*

that ſold himſelf to work wicked-neſſe, whom Jezabell *his wife ſtir-red up.* My Beloved, ſhe was a marvellous potent Temptreſſe, a marvellous imperious ſurly woman; yet notwithſtanding this temptation *Ahab* is bran-ded. What a vile perſon art thou? ſeeſt no body to ſtir thee to it, to provoke thee, yet thou committeſt iniquity with gree-dineſſe, having no tempter at all. It may be acting filthineſſe on thy bed; what an abhomi-nable beaſt art thou? Then conſider, as it without a Temp-ter, ſo it is without an end, as in ordinary ſwearing, nor plea-ſure, nor profit, nor body to

provoke

provoke thee to it, only a devilliſh mind to fly in the face of God.

The third Meditation. Conſider what great means God hath uſed to keep thee from ſin. Look on the poor Indians, Savages, Virginians who never heard of God, knew not his will, have not heard of *Moſes*, yet as it is *Rom.* Chap. 2. ver. 12. *For as many as have ſinned without Law, ſhall alſo periſh without Law.* What then ſhal become of us, that have had the means of knowledge of the Goſpell revealed. Take your children that have not the uſe of reaſon, yet their originall ſin makes them liable to death. 3. *Rom.* 2. 12.

Rom.5. Rom. 5. *Death reigned from* Adam, *upon thoſe that have not ſinned after the ſimilitude of* Adams *tranſgreſſion*, That is, not with underſtanding and freedome of will, as man doth that hath the uſe of reaſon; muſt death then reign on this poor child? muſt this poor child be damned? what ſhall become of me, to whom God hath given underſtanding, reaſon, and means to come to the knowledge of him? Conſider that of our Saviour to *Capernaum*. If the great works had been done in *Tyre* and *Sidon*, they would have repented long agoe in ſackcloath and aſhes. Now if the axe be laid to

to the root of the tree, Conſider how thou haſt ſinned againſt the admonitions of the word, the check of thy conſcience, the bleſſed motions of thy ſpirit; lay altogether they will high, make it out meaſure ſinfull.

The Fourth Meditation. Conſider the Multitude of thy ſins, ſinned ever ſince thou haſt had a beeing; ſuppoſe thou haſt but once ſinned all thy life time, this were enough to caſt thee into hell; the Angels ſinned but once, and they were caſt out of heaven; Conſider the nature of the Angels ſin, it muſt be in thought, and for a 4. Meditation.

thought apprehended in their mind, ſome high thought, and for this caſt out of heaven, and therefore let the number of thy ſins amaze thee, that thou haſt ſinned all thy eternity; this doth adde much to the weight
Pro.27.3. of ſin. *Pro.* Chap. 27. ver. 3. *A ſtone is heavy, and the ſand heavy, but a fools wrath is heavier then them both.* A ſand in it ſelf is but ſmall, but the multitude of them makes them heavy. Thus the conſideration of the multitude of our ſins will humble
Pſ.40.12. us. *Pſ.* 40. ver. 12. *For innumerable evils have compaſſed me about; mine iniquities have taken hold upon me, ſo that I am not able to look up:*

up: they are moe in number then the hairs nf my head: therefore my heart faileth me. So that looke as thou haſt ſinned againſt God in thy eternity; ſo ſhall thou be plagued in his eternity. Conſider of the reiteration of the ſame ſins, as ſo many buffets againſt God; how thou haſt committed ſins that have been vowed, reſolved againſt, given over for a time, then falling againe with the dog to the vomit. This will make thee cry out, not that thou art not an ordinary ſinner, out of forme and cuſtome, but a ſinner in graine, a cheefe.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners, of which I am chief.

The

The Christians Fifth duty, is to Meditate upon the nature of Sin, *&c.*

Isai. Chap. 59. v. 1,2,3,4.
Behold the Lords hand is not shortned that it cannot save, &c.

I Have already shewed you that nothing in the world separates us from our main end but sin; a man may be poor, ignorant, troubled with the goute, stone, and many other infirmities, and yet for all this be a happy man; these things will not make me misse my end;

end; this only ſin can doe; therefore every one ſhould labour to aggravate his ſin, hee muſt be as the Kings Atturney to enforce the evidence; we know when one is cenſured in the Star-Chamber, there is not only ſet before him what he hath done, but its aggravated by theſe, and theſe chiefe circumſtances; ſo in matter of ſin, conſider the foule effects of it. This long text I have choſen to be the ground of the Meditation.

Meditation. 1. The firſt Meditation. In every ſinne that a man commits, when he choſeth ſin, he diſavoweth God, he diſavows him.

By

By this act God bids me adiew, and I bid him adiew; I choſe to forſake him, hee forſakes me.

The Second Meditation. Every ſin leaves a ſtaine, a filth; thou canſt not imagine a thing ſo foule. Take a beautifull Lady that is disfigured with the naſty pulſes of the pox, or any other loathſome diſeaſe, how much are they changed and altered from what they were; ſuch a defilement there is on the ſoul, the whole beauty of the ſoul is loſt, ſuch a hatefull thing, that if it were poſſible to behold it with bodily eys, it would make us ſtand amazed, ſuch a change 2.

change as we would not believe it; you know what a great difference there is between a good Angell and the Devill, what was it that made the difference? both were glorious at the beginning, it is ſin that alters the heiw the complexion of the ſoul; your hands are defiled with blood; you know how carefull we are of the beauty, not to goe into the ſun without a maske, but to have a leprous face, a ſcar all over, a body of ſin, this we doe not much regard.

3. The Third Meditation. So ſoon as God departs, the Devill comes in; ſo ſoon as God gives thee

thee over, thou art committed to the devill, at his command; there are not any prisoners in the Jayle more at the command of the Jaylour, than thou subject to his command; he gives thee sensible blows, feeds thee with the dyet of hell before thou come thither; This is a wofull case.

The Fourth Meditation. The wrath and curse of God is upon thee before thou goe to hell; whatsoever may be expected from an angry provoked God, whether in body, goods, name, terrour of conscience, whatsoever God may shew his wrath in, that thou mayest expect to light

light upon thee every hour.

If we duly weigh theſe particulars we ſhould not make ſin a may-game, a ſport, as we have heretofore done.

Now to explane theſe things more fully.

1. The firſt Meditation. Sinne defiles the ſoul. It is an abhominable filthy thing. *Levit.* 7. ver. 21. *Moreover, the ſoul that ſhall touch any uncleane thing, as the uncleanneſſe of a man, or any unclean beaſt, or any abhominable uncleane thing, and eate of the fleſh of the ſacrifice of the peace offerings which pertaine unto the Lord, even that ſoul ſhall be cut off from his people.* Sin is an abhominable uncleane

uncleane thing; it hath happened unto them according to the proverbe, The dog is returned to the vomit, and the ſow that is waſhed to the wallowing in the myre. If thou ſhouldeſt tumble in the filthieſt mud, it would not ſo much beſmeare thee as ſin will, If a ſwearer ſhould conſider that every time he took Gods name in vaine, what a filth it leaves behind, he would never ſweare more.

Now that the underſtanding may be wrought upon, conſider the teſtimony of Gods word in this caſe.

Sinne it polluteth all our thoughts,

thoughts, words, and deeds, all that commeth from us, our very prayers, the ſtars, nay a precious immortall ſoul, which is purer than the ſun, which is a pure and ſpirituall ſub-
Tit.1.15. ſtance. Tit. 1. 15. *Their minds and conſciences are defiled.* It defiles the mind and conſcience, that which is the pureſt thing; we know that ſteame that commeth from a Kernell cannot defile the Sun, this is a purer thing than the ſun, yet defiled by it; my conſcience is the laſt thing that hath any purity in it, when the will and underſtanding forſake God, Conſcience is as the laſt of *Jobs* meſſengers, to bring news

news of the death of the reſt; if any thing be pure in a naturall man, it is his conſcience; yet ſin is ſuch a foule thing, as putteth out the very light that is in thee, ſuch a ſteame and filth as defiles the very mind and conſcience. *Mar.* Chap. 7. ver. 21. 23. *For from within out of the heart of men proceed evill thoughts, adulteries,* &c. And ver. 23. *All theſe evill things come from within, and defile the man.* There are ſome ſins, which every one will conceive to be groſſe ſins to defile a man, drunkenneſſe, ſwearing, adultery, theſe are foule ſins, that carry with them an open and manifeſt pollu-

Mar. 7.21.

tion, but for a man to be proud, and ſtand upon points of honour, this is a brave ſin; if any give me the lye, my feet ſhall be ſwift to ſhed his blood, this is a Gentleman-like ſin, but this makes thee look like an ugly creature, makes thee deformed in the ſight of God. This is a meere deceit of the devill; he makes us beleeve it addes much grace to us; which is as if a man ſhould beſmeare his face with dung to look handſome; to be a Baboone to make another man merry; he defiles himſelf by his fooliſhneſſe. Another man, if he can over-reach his neighbour, thinks he hath

a marvellous fine wit; this doth rather disgrace us then otherwise, that we are able thus to make fools of others; all these things defile us. 2 *Cor.* Chap. 7. ver. 1. *Having therefore these promises (dearly beloved) let us cleanse our selves from all filthinesse of the flesh, and spirit, perfecting holinesse in the feare of God.* There is a filthinesse of the spirit which is like pure lawne, the least spot is seen in pure lawne; the pollution of the flesh thats a grose thing, every one is able to discover the foulnesse of adultery, but the filthinesse of pride, the foolishnesse of evill thoughts of the spirit, that we

are not so well able to discover.

To explaine this yet more particularly, and shew it in our thoughts, words, and deeds.

First for our thoughts, *Pro.* Chap.6.ver.16. *These six things the Lord hateth*, &c. So likewise, *Pro.* Chap. 15.ver.26. *The thoughts of the wicked are an abhomination to the Lord, but the words of the pure are pleasing unto him*. Secondly for the words, Rom. Chap. 3. *Their throat is an open sepulcher*. See in a grave, a body not quite turned to dust, what a dampe and stench there comes from it: as the carcase of a man is more loathsome then any

Pro. 6. 46.

15. 26.

any beaſt, the purer the thing is, the more corruption it receives, as *Martha. Lord by this hee ſmelleth*; there doth not come ſuch a ſteame, ſuch a ſtink from a rotten carcaſe, as from ſuch a corrupt mans words, it is hatefull and abhominable. Thirdly for his deeds. *Pro.* Chap. 15. ver. 8. Compared with Chap. 21. ver. 27. *The ſacrifices of the wicked is abhominable to the Lord, how much more when he bringeth it with a wicked mind.* When he is in his beſt time, in his beſt fits, when he comes to pray to God with a good mind, as he thinks, its abhomination, how much more

Pro. 15. 8. & 21. 27.

when he brings it with an evill mind with a wicked intent, thus ſin defiles all thoughts, words and actions. *Hag.* Chap. 2. verſes 11, 12, 13. *Thus ſaith the Lord of hoſts, aske now the Prieſts concerning the law, ſaying, If one beare holy fleſh in the skirt of his garment; and with his skirt doe touch bread, or pottage, or wine, or oile, or any meate, ſhall it be holy? And the Prieſt anſwered and ſaid,* No, *Then ſaid* Haggi, *If one that is uncleane by a dead body, touch any of theſe, ſhall it be uncleane; and the Prieſt anſwered and ſaid it ſhall be uncleane,* &c. The underſtanding being thus convinced by the teſtimonie of Gods word,

Hag: 2. 11, 12 13

word, then ſmite upon thy thigh and ſay, am I thus deformed? am I thus foul in the ſight of God? Remember that *Iam*: 1.21. *wherefore lay apart all filthineſſe and ſuperfluity of naughtineſſe.* that is, caſt of excrementitious naughtineſſe and ardure that is not fit for nature, ſuch a foul and excrementitious thing ſin is. Say what have I heretofore made ſo light of Sins of Swearing, Lying, Couzening &c. pray to God to ſhew thee thy face in a right glaſſe that thou mayeſt ſee the uglineneſſe of ſin, and as *Iob* 42. 5.6. *I have heard of thee by the hearing of the eare, but now mine eys ſee, wherefore I*

Iam. 1.21.

Iob. 42. 5,6

abhorre my ſelf, and repent in duſt and aſhes thus power out thy ſoul in a Soliloquie

The ſecond Meditation. As by ſin I am polluted, ſo there is adivorce, a ſeperation put between God and mee, wee forake him, he us; thus wee part ſon even tearms, hee turnes from us, wee turn from him, there is a divorce made on both hands

2Tim.2.12 2 *Tim*: 2. 12. *If wee deny him, he alſo will deny us.* How, deny God? is there any ſo ungracious, to abrenunciate, to diſa-

Tit. 16. vow God? *Tit*: 1. 16. *They profeſſe that they know God, but in works they deny him*; ſo that hee that commits any evill

evill work, though not in word, yet indeed they deny him, there is an abrenuntiation of God; this is that which *Iob* ſpeaks. *If I have made gold my hope, or the wedge of gold my confidence, I ſhould have denyed the God above.* Thus there is a plain denying of each other, not only ſo, but a divorce upon choice *Levit*: 26. 15. compared with the 30th. verſe *If ye abhorre me, my ſoul ſhall abhorre you*, there is a denying with the greateſt abhorring; conſider with your ſelves let this be a part of Meditation this day. This day the Church appointed for the commemoration

Lev. 26. 15 &c 3

tion of the bleſſed Trinity. Thou that this day wilt ſweare, drink, prophane the bleſſed ſabbath, thou doſt as much as ſay, Father ſonne and Holy Ghoſt, my anger is kindled againſt you; I will have nothing to doe with you; there is a diſclaiming of God the Father *Iſai*: 3. 8. wee provoke his pure eyes. Father, ſonne and Holy-Ghoſt I deſire thee doe thy worſt; God the ſonne the bleſſed ſaviour who hath ſhed his precious blood for thee, but thou wilt breake his bands in ſunder, and caſt away his cords from thee: That bleſſed ſpirit whereby the faithfull are ſealed unto

Isai. 3. 8.

unto the day of redemption, thou greiveſt driveſt him out of his own houſe, he can not dwell in ſo naſty a ſoule; Thus for thy part

Then God on the other ſide gives thee over. 1 *Chron*: 28. 9. *If thou ſeek him he will be found of thee, but if thou forſake him, he will caſt the off for ever*. There is Gods forſaking & diſavowing of us; and remember when one comes to this paſſe, thou art like *Lots* wife, thou haſt no power to turn thy ſelf no more then a ſtone or ſtafe, except the Almighty in his infinite Mercy turne thee, thou art caſt off for ever; then adde this

1. *Chron.* 28. 9

this ſoliloquie; pray unto Allmighty God, not ſo well able to utter *Lord turn thou me, and I ſhall be turned, convert me, and I ſhall bee converted*, God is admirable preſent by his power when the affections are thus warmed.

The third Meditation when God hath left thee, then the devill comes in, thou art delivered over to the Devill; he comes to rule thee; no ſlave in the Turkiſh gallies ſo fearfully enſlaved; hee takes thee and whips thee, he feeds thee unto the day of ſlaughter. This is ſuch a thing, if able to ſee with our bodily eys, to ſee the poſſeſſion of the

the ſoul how the devil rules it, it would much affright us, *Acts*: 26. 18. The miniſtery is given to open the eys of the blind that they may turn from darknes to light &c. There is no Jayłour that hath that command of his priſoner that is bound in chains, that Sathan hath of a ſinner: *Epheſ*: 2.2. where in times paſt yee walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience. The devill worketh in thee, art thou a ſwearer, it's the devill wags thy tongue, it is he that makes

thee

thee blaſpheme God and his Saints,& therfore thou ſhalt find theſe things that wicked men performe attributed to the devill. *Revel* : 2. 10. *The Devill caſt ſome into Priſon*, why? who ever knew the devil a juſtice of peace, to make a *Mittimus*? ſend any man to jayle? It's the devill that works in them, and they have no power to reſiſt his motions. If he bid them perſecute the Saints, ſilence Gods miniſters, lye, ſwear, cozen and the like, they cannot but doe it. *Ioh* : 8. 48. *yee are of the Father the devill &c*. when once forſaken of God, they are the very drudges and ſlaves of

Ioh. 8. 48.

Sathan

Sathan, bound in chains of darkenes. 2. *Tim* : 2. 26. *proving if God at any time &c. That they may recover themselves out of the ſnare of the devill, who are taken captive by him at his will.* Hee that forſakes God, is like a bird in a cage, taken at will and pleaſure. It is obſerved in the margent of ourBibles, taken alive of him; Thus the devill takes thee alive: A bird that hath the liberty of the field is not eaſily caught, but if I have a bird in a cage I may take him at will and pleaſure; this is the ſtate of every unrepentant ſinner, thou art taken alive of him at his pleaſure

pleasure, thou art at his mercy and devotion, he may kill thee when he will. Consider what a fearfull thing the bodily possession is. In the Gospell according to St Marke. 5 chap: ther's set down the lamentable estate of him that had the Leagion of Devills, and yet one sin unrepented of, is worse then 6000, devills. Alas possession of the body cannot hurt the soul, the best child of God may be thus punished. Our blessed Saviour when he was in the wilderness was carried by him to a top of the pinacle of the temple God may give the devill power of the body as *Iob*, but to have

one

one ſin unrepented of, the devil hath thee in a more fearfull maner, than if thou hadſt 6000 Devills

The fourth Meditation. When this divorce is made between God and thee, the Devill taken poſſeſſion of thee, thou mayeſt expect any thing from the hands of an angry God; God may puniſh me in my wife, children, goods, good name, in my wits; it may be to morrow God will take away my underſtanding and reaſon from me; I muſt looke for the plague *Levit*: 28. 25. God threatneth to avenge the quarrell of his covenant; hee will ſend the ſword,

4.

I, but then wee will fly into the defended City, there will he ſend the peſtilence; doe you not heare God ſhake the rod? he hath a quarell, he will not put up all injuries. Since *Ireland* was *Ireland*, ſin did never break out into ſuch a leproſie, God hath made it conſpicuous, and do you not hear the laſh of Gods whip as far as *London*? Hither *Deut.* 28. 5. there is ſet down ſore plagues and of long continuance, ſore plagues in reſpect of the quality, long in reſpect of the durance, ſo long as wee continue in our ſins outbearing of God, wee cannot but looke that he ſhould ſweep us away every

every mothers ſon of us. Our ſins are ſorer than all outward plagues, and the reaſon is, outward things are not in themſelves evill; God can not ſin, yet he can inflict the plague; nothing is contrary to our mayne end, but ſin, not all outward judgments, ſo that if one were to chooſe, it were better to be in Hell without ſin, than in Heaven with ſin, all plagues are nothing without it; what if God ſend the plague to morrow, what if I loſe my head, dye? all outward things are nothing, except they come armed with the ſting of ſin, whereas the leaſt croſſe that comes

beeing the due desert of our sins, is a part and forerunner of that torment which wee shall ever endure. Sin gives strength and bitternes to all plagues that come upon us.

Thus the sinner is stinking above ground.

The

The 6t. duty of a Christian, is to consider and avoyd the folly of covetousnes.

LUKE 12. 20.

But God said unto him, Thou Foole, This night shall thy soul bee taken from thee &c.

I Have already shewed unto you, that nothing crosses our main end but sinne, and thereupon the infiniteness of Gods hate is placed, his love is fixed on himselfe, his creatures, he hates nothing but sin. I shewed you the evill effects

of ſin, I come now to ſhew you the miſerable eſtate of an unrepentant ſinner, that is leaving this world, bidding adieu to all his pleaſures.

Meditation 1. The firſt Meditation. Upon our departing out of this world, God will diſcover to a worldly man that he is a foole, though he think himſelfe a marvelous wiſe man, that he is able to beate a bargain, take the advantage of the times, raiſe himſelfe to a great eſtate, when God calls him out of the ſtage of this world it will appeare that all his wiſdome, was folly; All theſe riches, pleaſures, and advancements

advancements in the world, not worth a ruſh; thou maiſt well ſay I pray God they doe me no hurt, doe mee good I am ſure they cannot

The ſecond Meditation. Then whoſe ſhall theſe bee? None of thine. This is the greateſt fool in the world, a fool in graine, this providing and ſcratching together an eſtate that is none of his; what a fool is this to ſpend all his time? to beſtow his precious powers? whereas he might gaine an eſtate that will never deceive him, and yet for all this never looke to the Fee-ſimple: ſpends his time in heaping

and gathering riches, that it ſhall bee aſked him on his death-bed, whoſe are theſe now Sir?

3. The third Meditation. When death comes not onely to demonſtrate thy folly, but it will alſo make an everlaſting divorce between thee and all thy thoughts, it will ſeparate thy ſelfe from thy ſelfe. *Thou foole, This night ſhall thy ſoul and thy ſelf be made two.* Death will ſeparate between thoſe two loving couple that have lived ſo lovingly

4. The fourth Meditation. What ſhall the poor ſoul then doe? The ſoul that is not rich toward

toward God, the ſoul ſhall not carry a penny with her; all thy purchaſes ſhall not doe thee an halfe-penny good. The poore bank-rupt ſoul that is not rich toward God is in a wofull caſe and miſerable, it hath not ſo much as a ſhread of grace, not ſo much as a fig-leaf with Adam to cover its nakedneſſe; ſo beggerly and poor was the rich glutton in Hell, that he had not ſo much, nor could he procure one drop of cold water, to coole and refreſh his flaming tongue, though in this life he fared deliciouſly every day. Such is the condition of the dying Miſer.

The

The fifth Meditation. How fooliſh is the covetous Miſer, that prefers droſſe to gold, a Dunghill to a pretious Pearle, and with the Hogge, a filthy puddle to pure water? What better is he than *Eſop*'s Cock, or *Eſop*'s Dogge, the one prefering a barly corn to a rich jewell, the other loſing the ſubſtance to gaine a ſhadow. For what is all worldly wealth compared to the riches of Grace, but droſſe and dung, ſhaddows and bawbles? The Spaniards counted the Indians fooles, who did more eſteeme a few Beades, or a ſmall looking-glaſſe, than all their gold and ſilver; But far greater

greater fooles are they, that eſteeme more their tranſitory wealth, than thoſe permanent riches of Chriſt, thoſe Eternall Treaſures in Heaven, which neither the Theife can ſteale away, nor the Ruſt or Canker conſume. We laugh at Childrens folly, who weary themſelves in running up and down after Butter-flies; and think they have found a Treaſure if they find a birds neſt: Much more may we laugh at the fooliſhneſſe of rich Miſers, who ſpend their pretious time with *Dioclesian* in chatching flies, conſume their whole daies in hunting after worldly riches, which when

when they have attained too, they are neither richer nor better than they were before, but rather worse and poorer, so that they may truly say on their death-bed, what Peter said to Christ, *Master we have laboured all the night and have caught nothing.*

6. The sixth meditation. Is not he a Fool, nay a mad-man, that will scratch, teare and wound his own body? surely such a man as St. Marke tells us *is possessed with an unclean spirit*, as that alwaies night and day among the Tombes was crying, and cutting himselfe with stones: no better doubtles is the

the worldly covetous man, who is night and day tearing and wounding his Soule with the thorny cares of this life; who whilſt he deſires to be rich, doth pierce himſelfe thorough with many cares and ſorrows, grappleing riches with his heart, as he that grapples Thorns with his hand, or cheriſheth a Snake in his boſome.

The ſeaventh Meditation. He is a notable foole that will forſake the fountain of living waters, to dig unto himſelfe Ciſternes that will hold no water; that will reject God who filleth all things with his bleſſings, 7. *Jer.* 2. 13.

ſings, who filleth Heaven and Earth with his preſence, and ſeeketh after riches which are but empty vanities, like the graſſe on the houſe top that filleth not the hand of the Mower; nay ſo far are they from filling, that the more of them men have, the leſſe they are filled; The *hydropſie* of covetouſneſſe is ſuch, that the more we drink of this water, the drier ſtill we are. He that prefers riches before his Maker, is no leſſe a foole than the Iſraelites, who preferred a golden Calfe before God their Saviour, who with a mighty hand, and an outſtretched arme brought them

them out of the iron furnace of *Egypt*. What madneſſe is it for any man to think himſelfe more ſecure and happy under the bramble of riches, than under the *Olive*, *Fig-tree* or *Vine* of Gods goodneſſe and Providence?

O my God, turne away my heart from covetouſneſſe, raiſe my thoughts and deſires to ſeek the things that are above, and not the things here below; be thou the portion of mine inheritance, make me to hunger and thirſt after Righteouſneſſe, that I may be filled; to thirſt after thee the Fountain of living waters, that I may be ſatisfied,

tisfied, for with thee is the well of Life. O thou that relieveſt the Fatherleſſe aud Widdow, who haſt promiſed not to leave thy Diſciples Orphans, or comfortleſſe, who provideſt food for the Lyons, and feedeſt the young Ravens that call upon thee, make me to reſt ſecure upon thy Providence, who provideſt for the Sparrows, and cloatheſt the Lillies of the field more Royally than *Solomon*; For, having thee I have all things, becauſe thou art all in all.

8. The eighth Meditation. This rich fooles Soul is taken away in the night, for he was the child

child of darkneſſe, overwhelmed with the night of ignorance, as not being able to diſcerne true riches from falſe, nor Gold from droſſe: Such a man is not fit to ſee the light any more, but to be hurried away in the night time, into everlaſting darkneſſe, where he ſhall be no more ſeene, nor his name had any more in remembrance. Though he was here for a while in great power, and did ſpread himſelfe like a green Bay-tree, yet he ſhall paſſe away and ſhall not be, yea though we ſeek him, he ſhall not be found.

9. The ninth Meditation. The rich Miſer is a foole, becauſe he wants foreſight and providence: he heapeth up Riches and cannot tell who ſhall enjoy them; Whoſe then ſhall theſe be? He can carry none of his wealth with him, for he ſhall returne as naked to the wombe of his mother, as he came thence; and if he hath Children, they ſhall ſcatter the wealth in a yeare, which he hath beene ſcraping together all his life long; and if he hath no Children, then ſtrangers ſhall poſſeſſe his ill-gotten Goods; this is the Portion of the wicked, and the Heritage which oppreſſors

ſors ſhall receive of the Almighty: if their Children be multiplyed, it is for the Sword; and their Offſpring ſhall not be ſatisfied with Bread. The wicked heap up ſilver as the duſt, and prepare rayment as the clay; they may prepare it, but the Juſt ſhall put it on, and the Innocent ſhall divide the ſilver. *Job* 27. 13. *Job.* 27: 17.

O Lord ſo limit my affections, ſo reſtraine my exorbitant Deſires, ſo elevate my Thoughts above theſe tranſitory Vanities, that I may eſteeme all but as dirt and dung, in compariſon of thee: that I

may

may uſe this World as if I us'd it not, that having Food and Rayment I may learne therewith to be content, that I may worke out my Salvation with feare and trembling, and that I may with patience runne the Race that thou haſt ſet before me, looking unto Jeſus, the Author and Finiſher of my Faith: and that with *Abraham* my Soul may be ready in the dore of this earthly Tabernacle to receive and entertaine thy good Angells, when they ſhall be ſent by thee to carry away my Soule from hence, to reſt ſecurely in the boſome of *Abraham*. Grant this Holy Father

ther, for the ſake of thy only Sonne Jeſus Chriſt the Righteous.

Amen.

Soli Deo Gloria.